

## Messiah Son of Joseph Part 3: Kid of the Goats; Seventy Weeks in Daniel; Yeshua the Servant. (Presented on 8/27/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=Xel1xGbXuk4&feature=youtu.be>

**\*Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to continue in our series the Messiah Son of Joseph. We're going to continue to dig into the reality of how Yeshua in His life and ministry encompassed or encapsulate this concept of the Mashiach ben Yosef who is the suffering servant. The more we look at Yeshua's ministry and parallel that to the life of Joseph, we find it is really an awesome thing. We also find the more you look at this you find Yeshua is the candidate; He is the Mashiach ben Yosef. He is also the Mashiach ben David.

Last week we ended on the part of the story where Joseph's brothers want to kill Joseph. Reuben gets this idea that they should not kill him. Instead, they should cast him into some pit. After this is done and Reuben leaves, Judah presents a different idea. He wants to sell Joseph. So the brothers sell Joseph to the Ishmaelites. At this part of the story, Joseph is on his way to Egypt. Reuben, however, doesn't know and upon returning he is in for a little surprise.

We continue our story in Genesis 37:29-30—**Then Reuben returned to the pit, and indeed Joseph was not in the pit, and he tore his clothes.** <sup>30</sup> **And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"** Do you feel the weight of the firstborn? Do you feel the responsibility that is on him? Reuben is devastated because he knows he can't go back to his father without Joseph, the son he loves more than all of them. You feel this weight of the firstborn when looking from a very natural level.

Because of this, they devise a plan. This is what it is—**So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood (Genesis 37:31).** Isn't that interesting? They could have picked any animal to use for the blood. They could've picked a horse; they could have picked a dog and used that blood. They could have used pig's blood, but that's not what they chose. Instead, they chose a specific animal, the kid of a goat. Why is this fascinating to me? Because this is the very instrument utilized to make atonement for Israel.

You read the Torah and see it everywhere. This is the Passover. You can take either a lamb or a goat. Right? You go to keep Yom Kippur, and you find the stars of the show are the kids of the goats. One of those goats is killed, the one on which the lot for the LORD fell on, and its blood is brought into the Holy of Holies (*Kodesh Ha'Kodashim*), and by that, atonement is made for all Israel. This is not just for accidental sins. This is where you get into those Hebrew words like *pesha*, which is the rebellion against God, and *avon* (transgression) which is deliberate sins against the Torah. And then, of course, you have the *chata* or a *cha'tat*, which is a sin offering for those sins you didn't know you committed. On Yom Kippur, all these were atoned for through the kid of the goat's blood. That's really powerful!

In fact, I could take it further than that. Look at the festivals. There's something so fascinating that takes place during them. You can look at Pesach, Shavuot, Yom Teruah, Yom Kippur, and Sukkot. Do you know there is a kid of the goat killed at every festival for the express purpose of atonement? This is atonement for sins.

So, this is something when we see Joseph's coat saturated with the blood of the kid of the goats. And listen to me carefully; the blood of the goat is directly associated with Joseph's death.

I want you to think about the implications. Think about how powerful the picture is we see here. Remember the deeds of the father or the things that happen to the fathers are for the children. This is a sign; this is prophetic. The LORD has set the precedence of what He is going to do. He is showing what His will is. He has revealed it in this thing.

When you understand this concept about this blood of the goat being directly associated with Joseph's death, a man who was set apart by God to go forth and suffer these trials and tribulations to preserve His people for salvation, that is mesmerizing. That understanding begins to unlock all these amazing doors in the Torah. When I go to the Torah, I see the blood of goats being applied year after year, and I have this information already stored away knowing that there was a righteous man once, and his life was directly affiliated to the blood of the goats. Then I might think, maybe all of these goats that are dying represent something even greater than an animal. Maybe they're representative of a righteous man. That's powerful!

This becomes even more powerful when you're witnessing to your Orthodox Jewish friends. Why do I say that? I say that because one of the greatest stumbling blocks preventing an Orthodox Jew or religious Jew from coming into the faith of Yeshua is this: they do not believe in human sacrifice. The very concept of it is abominable. So when you don't know this, and you tell a Jewish person, "You know that Jesus is the King of the Jews. He loves you, and He specifically went out and died for you," your Jewish friend is going to look at you and say, "I appreciate that, and I feel your conviction. That's awesome! But what you're explaining is what we were warned about regarding the pagans. You have to understand the pagans did human sacrifices to the god Molech. They were known for this. We Jews don't believe in human sacrifice because the Torah forbids it."

I have a little treat for you. I'm going to show you what one of the most predominant rabbis has to say about this very subject. Tovia Singer is a counter-missionary. He is one of the most influential people alive in Judaism today. Look at how he deals with this situation in a response type of situation. The question is—[Could Jesus' death atone for any kind of sin?](#) Rabbi Singer answers—[The answer to your question is simple. Jesus could not die for anyone's sins, whether they were committed intentionally or accidentally. To begin with, the Jewish people were strictly prohibited from offering human sacrifices under any circumstances. There is not one place throughout the entire corpus of the Jewish Scriptures where human sacrifices are condoned. In fact, over and over again, the Bible warns the Jewish people that it is a grave sin to bring a human being as a sacrifice. In the Book of Leviticus, only distinct species of animals are permitted for use in blood sacrifices \(Tovia Singer, Outreach Judaism, Q & A response\).](#)

So, what is he talking about? He's talking about the animals that could be sacrificed. They are listed in Scripture. These are the clean animals. These would be the bulls, goats, and the lambs. What he's

saying is the Torah defines what could be used as a sacrifice. To Jews, the concept of human sacrifices is anathema.

Do you see why this particular passage is so important? Genesis 37:31—**So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.** Because with this passage the LORD set a precedent. Now you can engage in a conversation that a Jew can hold onto. This is something he can grasp onto. Knowing the concept that the deeds of the fathers were left for the children as a sign for the children, you can bring them to this passage which is something that is tangible to the Jew because it is in the Torah. Now you can say, “Hold on a second. The blood of the kids of the goats was directly affiliated with Joseph death.” That is a powerful concept!

It is not just this story that alludes to this concept. Last week we talked about a passage we get out of the Torah where we learned there is a human sacrifice. Look at Zachariah 12:10— **then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son.** And I didn't even get into the fact the wording of that verse is completely unnatural—**they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son.** When you listen to the description of that prophecy, you find they are *echad* (one). They are one in the same. The suffering He experiences is as though the Father himself experienced it. Remember Yeshua said—**I and My Father are one (John 10:30).** However, when you look at what happens and what's being described in Zachariah 12:10, you find it is describing death—**they will look on Me whom they pierced.**

What is the whole context of this? Grace! The whole context of the passages is that God would pour out His grace. Then all of a sudden this anointed One falls. This is who we would call Mashiach ben Yosef. It is the Mashiach ben Yosef who falls in the great battle of the LORD, but He falls for the LORD'S people.

Let me give you another example. In this example I'm going to give you, it outright declares the death of a righteous One. This is the death of the Mashiach. Daniel 9:24—**Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy** (and technically if you go to the book of Hebrews, it's to seal up vision and prophet), **and to anoint the Most Holy.**

Now, for you prophesy buffs out there, you're well acquainted with this passage because this is one of the most discussed prophetic passages in all of Scripture. Thousands and thousands of pages of books are dedicated to this one passage. This passage has peaked people's curiosity in a very mighty way.

Now, you'll notice this prophecy begins by dealing with a specific period of time: 70 weeks. I'm not going to get into the logistics of that because it would take a whole other sermon. But I do want you to understand the reality regarding what side of the tracks you fall on. Whether it's this traditional Judaism, or it's traditional Christianity, both are in agreement concerning the time mentioned here. In other words, they look at the 70 weeks as being symbolic for 490 years.

In fact, you can read Rashi's commentary on this which is extremely fascinating. Rashi maps out these 490 years the same way many of the Christian scholars map them out. But do you know what generation he points to regarding the fulfillment of this time? It is the first century. This is traditional Judaism, and he sees the fulfillment of this prophecy as going to happen in the first century. It gets even more fascinating. Instead of identifying Yeshua, who existed in the first century, he said King Agrippa was the Mashiach. The point I'm making is there are some consistencies to this whether you fall in traditional Judaism or traditional Christianity. There may be some variance of dates, but concerning the time, they're pretty consistent.

What I want to focus on are the particular things that are listed in this passage. There are particular things that are supposed to happen to bring this prophecy to fulfillment. You want to pay very close attention to what's being described here. For example—to finish the transgression, to make an end of sins (Daniel 9:24). You want to talk about a paradigm shift in this world. The number one problem with the world is what? Sin. Sin is oppressive, it is destructive, and it kills. Death is the result of it according to this prophecy. When this prophecy comes to pass, there's going to be an end of sin. That is an awesome paradigm shift!

The second thing we see here, and it is affiliated to the first— to make reconciliation for iniquity. What does sin do? It separates us from God. According to this prophecy, when it comes to pass there's going to be reconciliation. We're going to be brought back into right relationship with HaShem. That's powerful!

The third thing—to bring in everlasting righteousness. This is what this prophecy talks about. What it is saying is everlasting life. This is all about eternal life; this everlasting righteous is all about eternal life.

Then we come to the last thing. The last thing to point out is—to anoint the Most Holy (place). So these are the things that are expected to take place at the fulfillment of this prophecy.

Now it goes on and has more to say. This is what we read by Daniel in 9:25-26—<sup>25</sup> Know therefore and understand, that from the going forth of the command to restore and build Jerusalem (this was under the Persian Empire) until Messiah the Prince (Mashiach Nagid), there shall be seven weeks and sixty-two weeks (which totals 69 weeks); the street shall be built again, and the wall, even in troublesome times.<sup>26</sup> And after the sixty-two weeks, Messiah shall be cut off.

The last sentence is why I brought you to this verse. There it is. He is going to be cut off. He is going to die. Keep in mind this is all about doing the will of God. This is about doing His will and fighting His ultimate battle. This Mashiach Nagid falls, but here's what's interesting. The very next thing said is this—And after the sixty-two weeks Messiah shall be cut off, but not for Himself (Daniel 9:26).

Isn't that interesting? You see, He doesn't fall in battle because of His sins, foolishness, or His lack of wisdom. He explicitly falls because of His people; it's not for Himself. The tribulation He suffers and goes through is for others.

The verse continues —and the people of the prince who is to come (Daniel 9:26). Here again, we have consistency. We can go to Rashi, and he identifies the people that are being referred to are the Romans.

Josephus testifies of the same thing. The prince who is being described here is Titus and what happens? **Shall destroy the city and the sanctuary (Daniel 9:26)**. All you need to do is go back to your history books. What happened in 70 A.D? The Roman Legions came in under Vespasian, but he went back to Rome and took the Emperor status, and Titus fulfilled the prophecy. In 70 A.D., it all came crashing down. There was horrific destruction. Josephus records the atrocity, and it is gut-wrenching. What you read about is horrible.

Continuing in Daniel 9:26—**The end of it shall be with a flood, and till the end of the war desolations are determined**. This is what Yeshua talks about; this is what Daniel talks about. The abomination of desolation is what it's referring to.

Let's put all this together. Number one, we have a Mashiach Nagid. This Messiah was to come and die, but He wasn't to die for Himself. But hang on, not only was He to come and die but not for Himself, He was to do that before the destruction of the Second Temple. Not only that, but this Mashiach was to accomplish a specific mission. This One was to bring an end to sin. This One was to make reconciliation and bring forth everlasting righteousness.

Let me ask you this: who does that sound like? There is only one candidate. King Agrippa does not fit this despite Rashi being a prolific scholar. This completely missed the mark. King Agrippa doesn't match any of these, yet Yeshua matches every single one to the tee. Yeshua matches this as Mashiach ben Yosef, the suffering servant. He is the one giving His own life for the sake of His people. This is a powerful story! In fact, in the first century His disciples went out after He died and rose again, and they testified to this very prophecy.

Let me take you to the writer of Hebrews in chapter 9:26—**but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself**. What was one of the things Daniel prophesied? One of the things that happen with this Mashiach is that He would put an end to sin. Here the first-century Jews are testifying, "We know who this is. We know about that one prophecy that talked about sin coming to an end. We found Him. We found the Mashiach." He is Messiah Yeshua. He did it. He accomplished it.

Going to 2 Corinthians 5:19—**that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation**. What was one of the things mentioned in the prophecy Mashiach would bring? Reconciliation. The gospel of Yeshua is that word of reconciliation. I love what Paul says in Romans 1:16—**For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek**.

That is powerful! Sin separated us from God. It condemned us to death. But through Yeshua, we have hope because Mashiach came. He came and died for us a brutal death.

Dropping down just a few verses to 2 Corinthians 5:21—**For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him**. The Mashiach Nagid in Daniel 9 was to bring everlasting righteousness. Eternal life!

This is exactly what Paul is picking up on. We've become the righteousness of God in Him. John 3:16—**For God so loved the world that He gave His only begotten Son that whoever believes in Him shall not perish but have everlasting life.** Everlasting righteousness! Every aspect of what was prophesied in this Mashiach Nagid cries out from the pages, Yeshua, Yeshua, Yeshua. Holy, Holy, Holy is the LORD! Amen?

The last thing that was mentioned in the Daniel 9:24 verse is—to **anoint the Most Holy** (place). This is what He was to do. That's interesting! His coming would anoint the Holy Place. I say it's interesting because there's a narrative that begins in the New Testament that had never existed before. There are several narratives we see doing that because there's a massive paradigm shift. For example, when John the Baptist comes on the scene and says, "Repent for the Kingdom of Heaven is at hand." Guess what? You won't find that anywhere in the Old Testament by any of the prophets. Go find a prophet in the Tanakh that said, "Repent for the Kingdom of Heaven is at hand." What you'll find is they all yelled, "Repent and turn back to God" over and over. But John the Baptist, who was paving the way for the Mashiach Nagid, comes on the scene and says, "Repent for the Kingdom of Heaven is at hand." There are things that happened with the coming of Yeshua. Men started talking like men had never talked before.

Regarding this anointing, we're going to see the very same thing. Listen to what Paul says in 1 Corinthians 3:16—**Do you not know that you are the temple of God and that the Spirit of God dwells in you?** I challenge you to go back and find a statement like this in the Old Testament where men are running around saying, "You are the temple of God" let alone a Jew saying this to a Gentile. That is what is happening in this verse. Paul comes out and calls the Gentiles the temple of God. That's fascinating because this Mashiach that was to come on the scene, He was to anoint the temple. And what does it say here? The Spirit of God dwells in you. It is the dwelling presence of God. This is what the Jews call the Shekhinah.

John 16:7—**Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.** All this hinges on the Mashiach Nagid, and it was promised He would anoint the temple.

Look at Ephesians 1:13-14—<sup>13</sup> **In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee** (it was promised that He would do this. It was promised He would anoint the Most Holy Place) <sup>14</sup> **who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.**

There are other passages I could have put up here that just are mind-blowing. You can go to Ezekiel 11:16 and find that this passage is about the New Covenant and what the LORD would do in instituting this New Covenant—**Therefore say, 'Thus says the LORD GOD: "Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone."** He goes on to talk about how He would anoint them.

What does that mean? How could you be a little sanctuary all over the world? When you understand, we have become the temple of the Holy Spirit, and the Holy Spirit, this Ruach HaKodesh, is to abide in us as a special anointing. That is powerful! Amen?

So, when we look at the testimony of Yeshua, we look at Daniel, and we go through this list, we find every single thing the LORD did in His coming as the Mashiach ben Yosef, and I would argue as the Mashiach ben David, because there are not two Messiahs, there is only one with two different characteristics. Amen?

Think about the prophets and Yeshua, and think about proving Him as the Messiah. Yeshua came when He was supposed to come, which was before the destruction of the second temple. Yeshua came forth from the city He was supposed to come forth from. He was born in Bethlehem, which means the House of Bread— **But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting (Micah 5:2).** That is where Yeshua was born. He came as the prophets said He would come; He came lowly riding on a donkey (Zechariah 9:9).

Start going through the list. He was rejected by His own people— **The stone which the builders rejected Has become the chief cornerstone (Psalm 118:22).** We could go on and on.

This Mashiach was to come to be a light to the Gentiles, and the Gentiles would seek Him. There is only one Jewish person in the world to whom the nations call out to. We have all these people in the different nations around the world calling upon the name of Jesus, Yeshua. He is the One. The whole thing revolves around Him.

I want to take you to another passage that I would argue is probably the most compelling of them all concerning human sacrifice. This is something that was expected; this is something the LORD brought forth to His people. I'm going to tell you right off the bat; this is one of the most powerful passages you'll find anywhere on the subject. It is Isaiah 53. I think most of you are familiar with that verse. I am going to take you there; however, I am going to take you there through the book of Acts because I want to set the stage for you so you can feel the weight of what we're going to embark on here.

We find the story in Acts 8:26. This is the story of the Ethiopian eunuch. We are told from Scripture he is a man of great authority who went to Jerusalem to worship. It is very unusual to have this Gentile in the first century worshiping in Jerusalem. There were a few of them such as Cornelius, who is recorded in the New Testament, but there are few people who had a conviction for the LORD of Israel, for the God of Israel. This eunuch from Ethiopia was one of them.

So the story goes that this eunuch went to worship in Jerusalem. As he was making his way back to Ethiopia, the Holy Spirit commands Philip to go and overtake the Ethiopian's chariot. This is where we're going to pick it up in Acts 8:29-30— **Then the Spirit said to Philip, "Go near and overtake this chariot." <sup>30</sup> So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"**

Now, this whole thing is obviously divine. When you have the Holy Spirit prompting Philip to go and overtake this chariot, you know it's divine. On top of that, here you have a Gentile who possesses the scroll of Isaiah. Now understand the first-century people didn't walk around with Bibles as we do. We are drowning in riches. I can pick up my phone and look at 20 different translations of the Bible. Only the wealthy of the wealthy, in the first century, would retain a copy because it was very expensive as these scrolls were handwritten. But it would appear this guy happened to be very wealthy and wise because he invested his money wisely in the scroll of Isaiah. So here he was reading the scroll of Isaiah, and Philip came up to him and asked an amazing question, "Do you understand what you are reading?"

We continue in Acts 8:31-33—<sup>31</sup> And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. <sup>32</sup> The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, so He opened not His mouth. <sup>33</sup> In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth."

The eunuch was reading Isaiah 53. I want you to think about how powerful it is that the LORD brought Philip to the eunuch at the precise moment he was supposed to be there. And when Philip got there, the eunuch just happened to be reading the passage the LORD wanted him to read.

We continue to read—<sup>34</sup> So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" <sup>35</sup> Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him (Isaiah 8:34-35).

Where did Philip begin to preach the gospel? Isaiah 53. Do you want to know how powerful it was? The rest of the story goes like this: he got saved. The eunuch spotted water, and on the spot, he commanded the chariot to stand still. Then both Philip and the eunuch went down into the water, and he baptized him. The eunuch was so compelled by the gospel and the story of Yeshua that he has to be baptized right then. That's power!

So, as we go to Isaiah 53 we can understand the power of these verses and that this is the verse Philip used when he began to preach Yeshua. He preached the concept of this Mashiach ben Yosef, this suffering servant, and what He did for us; this is an awesome thing. Amen?

So let's go to Isaiah 53; however, we have to go to Isaiah 52 first. If the editors of the Bible had left it up to me, Isaiah 53 would begin in Isaiah 52:13 because that is where the chapter begins. We need to start there to have the context of what we are reading. There are some things mentioned in 52 we need as we go into Isaiah 53.

So, going to Isaiah 52:13—**Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.** This word servant in the Hebrew is עֶבֶד, *e'ved*, and it means a servant. It is a slave. This is just like the other week when we looked at the word for servant or slave which is the Greek word δοῦλος, *doulos*.

What I want you to notice is we are introduced to a specific title of this one that Isaiah 53 talks about. The title by which it identifies him is עֶבֶד, *av'di*. He is called "my servant." He is a servant. *e'ved*

What's interesting about this is that this is exactly how the first-century disciples of Yeshua described Him. There are several examples, but I'll give you one example from Acts 4:27—**For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together (emphasis added).** This is not a coincidence. They are drawing attention to the book of Isaiah, to the very one who was called *av'di*, my servant. Here they do it again.

In fact, when you look at the Greek on this word you find it is *pais*, and the inflected form is *paida*. You can go back and read Isaiah 52:13 in the Greek Septuagint. You will find it uses the same Greek word, *pais*.

So, they're not just throwing this around. They are connecting the dots to Bible prophecy. These are Jews waiting for the Jewish Messiah, and so around every corner, they are confessing Him, He is the Jewish Messiah. He is the Messiah that was to come to save Israel. He is the King of Israel. You have got to pay attention because these terms they're using draw you back to the prophecies themselves.

You can take it a step further. Think about Yeshua's testimony recorded in John 6:51—I am the living bread which came down from heaven. John 6:38—**For I have come down from heaven, not to do My own will, but the will of Him who sent Me.** John 7:16—**My doctrine is not Mine, but His who sent Me.** John 12:49—**For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.** Why? Because He is a servant. He is *av'di*. This is the LORD's servant. So when you think about this Joseph scenario and Mashiach ben Yosef and His character, we can compare to Joseph because he was a servant.

Continuing in Isaiah 52:13—**Behold, My Servant shall deal prudently.** In our passage—**behold my servant shall deal prudently (emphasis added).** If you look at the accounts in the gospels, and you will find just how prudent Yeshua was. He was a brilliant teacher. He was a man of understanding, and people came up against Him like the Herodians. We can see this in Matthew 22:16-17 when the Herodians tried to trip Him up by asking—**Teacher...what do You think? Is it lawful to pay taxes to Caesar, or not?** Yeshua responds to the Herodians with this—<sup>18</sup> **You hypocrites, why are you trying to trap me?** <sup>19</sup> **Show me the coin used for paying the tax.** They brought him a denarius, <sup>20</sup> and he asked them, **“Whose image is this? And whose inscription?”** <sup>21</sup> **“Caesar’s,”** they replied. Then he said to them, **“So give back to Caesar what is Caesar’s, and to God what is God’s” (Matthew 22:18-21).** You want to talk about prudent!

So, the Herodians and the people are baffled and mesmerized by Yeshua's teachings. The Sadducees come along and throw their hat in the ring. Remember that the Sadducees don't believe in the resurrection of the dead, and they think they're going to trip Yeshua up. They think that they have this full proof story that is going to prove their point that there is no resurrection of the dead. We read this account in Matthew 22:23-28—<sup>23</sup> **That same day the Sadducees, who say there is no resurrection, came to him with a question.** <sup>24</sup> **“Teacher,”** they said, **“Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him.** <sup>25</sup> **Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother.** <sup>26</sup> **The same thing happened to the second and third brother, right on down to the seventh.** <sup>27</sup> **Finally, the woman died.** <sup>28</sup> **Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?”**

Not to get off track, but when you are reading this story, you are thinking, "If I were the sixth guy in line, I am not marrying this woman. This is not happening. She killed all my brothers. It was bad cooking."

The point being is they think they're crafty, and they're going to prove their theology to Him. And His response to them—<sup>29</sup> Jesus replied, “You are in error because you do not know the Scriptures or the power of God. <sup>30</sup> At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. <sup>31</sup> But about the resurrection of the dead—have you not read what God said to you, <sup>32</sup> ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living” (Matthew 22:29-32).

Think about that. When the LORD made the original statement that Moses was to take to the children of Israel, Abraham, Isaac, and Jacob are all dead, yet He says— **I am the God of Abraham, the God of Isaac, and the God of Jacob**. Clearly, there is a resurrection because He is not the God of the dead; He is the God only of the living.

So they stood in amazement. I mean the Herodians come after Him and then the Sadducees come after Him. Then He goes after the Pharisees and dumbfounds all of them with this question in Matthew 22:42-44—<sup>42</sup> What do you think about the Messiah? Whose son is he? And the response of the Pharisees is—The son of David. <sup>43</sup> Then Yeshua said, How is it then that David, speaking by the Spirit, calls Him ‘LORD’? For He says, <sup>44</sup> “The LORD said to my LORD: “Sit at My right hand until I put Your enemies under Your feet.”” The Pharisees could not answer the question.

He left people speechless and dumbfounded every time He opened His mouth. Everytime He opened His mouth, this wisdom came out. This is who Yeshua was; He was amazing, and He dealt prudently.

The verse goes on in Isaiah 52:13—**He shall be exalted and extolled and be very high**. OK, this is higher than all the righteous men we read about before. Whether we're talking about Abraham, Isaac, or Jacob. Whether you're talking about Elijah or the prophets Jeremiah, Daniel, Noah, or David. He is higher than Moses! Think about the anointing of these men and the works that the LORD did through these men. Yeshua is higher than them all.

Moving on to Isaiah 52:14—**Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men**. Now I'm going to tell you something. If you study the Romans' way of inflicting pain and capital punishment, you have to understand they refined the art form. They struck terror into the hearts of people. They had mastered the form of torture. It was so hideous, and it was done publicly so everyone could see it lest there be anyone that would attempt to start a rebellion against Rome. They also did it lest there be anyone that thought they could live in lawlessness under Roman law, they ensured that the people were terrified. They went home with nightmares.

This is what Yeshua experienced. He was just crucified, which is a horrible scenario beyond description. He was beaten to a pulp, to the point where He was unrecognizable. Because of the beating, it only took Him a short time to die on the Cross.

The worst part is when you look at this and read about it, you can barely stomach it. He went through all these things because of what we did wrong. You need to let that permeate into your heart. Amen? When you do, you will loathe sin. You will loathe all those things you lust after in the world. You will despise them, and you will be ashamed. He didn't pay that price so we could continue to commit harlotry against Him with the world.

Going on to Isaiah 52:15—**So shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.**

What does this mean? Here you have this prophecy of this *e'ved* or servant. He is going to come forth and sprinkle.

What's interesting as you go to the prophet Ezekiel is there is a prophecy of the New Covenant. And it's interesting that the same terminology is utilized here as in Isaiah—**Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols (Ezekiel 36:25).** This is where you turn the heart of stone into the heart of flesh. This is where the anointing happens.

So this one, this *e'ved*, or this Jew who is to come forth, this Mashiach Nagid, He is going to sprinkle many nations. In other words, He's going to cleanse these Gentiles from their filthy idols. This is exactly what Yeshua did. This is exactly what the gospel is. It is to the Jew first and also to the Gentile.